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THE STAR OF THE NORTH

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those who advertise by the year.

CHOICE POETRY.

From the Evening Bulletin. THE SLEIGH RIDE.

BY J. W. J.

Do you remember, Sarah Jane, Before you were my bride, When I sat in a one horse sleigh, And you sat by my side?

Long I had loved you, Sarah Jane, But hopes my heart had none; Though you were single, I dared not Beleive that you were won.

Oh well I reccollect, my love,
When from the house you came;
My hands and feet were cold but oh!
My heart was all a flame!

Oh, Sarah Jane, I was afraid,
But I ne'er told you so,
Those melting eyes of yours would prove
Destructive to the snow.

And I remember, Sarah Jane, The very dress you wore; Your neck's not long, but from your head Your body it was fur.

So well you looked in it, my love, (I think 'twas lynx, my life:) That I'm not certain but that lynx Now links us two for life.

For I remember that I cried In accents true and warm;
"Oh happy beast to give its hide
To hide so tair a form!"

At which wild words you smiled, and the With eyes lit with Love's ray Gave me your hand—but ah, it was To help you in the sleigh!

And oh that bounet that you wore !
Can I forget it ?—no.
As it became you, n:uch I wished
I might become its bow.

So crazy was the joy I felt,
That all restraint it mocks—
I would have hung the robber wind
For tampering with your locks ! I wished I was a child again,

For if 'twere so, I knew
That of the alphabet I would
Remember only U.

The sky was clear, the sun shone down Upon the ice and snow!
But yet that ice was not as bright As other eyes I know.

And when we reached the tumpike gate Wide open it did roll; But as I had a belle with me I had to stop and toll.

And there a man, half drunk, I think, Ran into us, you know, And very coolly threw us both Into a pile of snow.

But yet as 'twas hard times just then, That man we have to thank, He gave us situations, love, Together in a bank.

'Twas not a long while after this Before that bless'd day came, When you before the altar stood And altered there your name.

Long we've beer wed, a cot's our home Yet Sarah Jane, I vow I'd change it not for princely hall For you my all are now!

mangine. It is said to be a rare occurrence in this country. It is a "gangrenous inflamation of the skin, involving more or less deeply the sub-cutaneous arcolar tissue."—
Persons whose occupation brings them in tacked by it. Exposure to the putrid effluvia of sewers, cemeteries, or stagnant waters, viduals who are predisposed to it. There have been various modifications of treatment recommended by different surgeons. Some advise the cautery alone; others, the extirpation of the tumer, followed by the cautery. Dr. Hosack's treatment was a crucial incis tice, and the wound dressed with stimulating ointment, to keep up free suppuration for several days. When this ceased, the wound was drawn together with adhesive straps and healed with little or no trace of the incis ion. In dividing the tumor, it will appear a if the knife passed through a honey-comb and upon examining the surfaces, they appear to be partitioned off into cells, each cell filled with matter, and not seeming to communicate.—Ledger.

ENGRMOUS YIELD OF POTATOES.—We saw, says the California Herald, some potatoes from the ranch of Judge Ladd, which were They averaged ten pounds to the hill, a which rate the acre which he has planted which rate the acre which he has planted ill yield 48,400 pounds. They are selling readily at six cents a pound. At this rate the acre of potatoes will amount to the sum

Truly, I see, he that will but stand to the truth, it will carry him out.—Geo. Fox.

TOLERATION.

Below we give some extracts from a letter to the English electors, by Sidney Smith.

The letter was written during the agitation of Smith, the autnor of this fetter, was an and nent English Protestant clergyman, and known in the literary world, as one among double allegiance, but it is equally true that

Our government is called essentially Protthe imposition of taxes, it should be essentially Protestant in the distribution of offices.

The treasury is open to all religions, Parliament only to one. The tax-gatherer is the most indulgent and liberal of human beings: he excludes no creed, imposes no articles; but counts Catholic cash, pockets Protestant paper; and is candidy and impartially op-pressive to every description of the Christian world. Can any thing be more base than when you want the blood or the money of the Catholic, to forget that they are Catholics, and to remember only that they are British subjects; and when they ask for the benefits of the British Constitution, to renember only that they are British subjects

No Popery, was the cry of the great Engish Revolution, because the increase and prevalence of Popery in England would, at hat period, have rendered this island tributary to France. The Irish Catholics were at that period, broken to pieces by the severity and military execution of Cromwell, and by the penal laws. They are since become a great and formidable people. The same dread of foreign influence makes it now necessary that they should be restored to po-litical rights. Must the friends of national liberty join in a clamor against the Catholics now, because, in a very different state of the world, they excited that clamor a hundred years ago? I remember a house near Battersea Bridge which caught fire, and there was general cry of "Water, water!" Ten years after, the Thames rose, and the people of the house were nearly drowned. Would

There are some men who think the present times so incapable of forming any opin-ions, that they are always looking back to the wisdom of our ancestors. Now, as the Catholics set in the English parliament to the reigh of Charles II. and in the Irish Parliament, I believe, till the reign of King Will-iam, the precedents are more in their favor than otherwise; and to replace them in Par-

We are taunted with our prophetical spirit, because it is said by the advocates of the Catholic question that the thing must come to pass; that it is inevitable: our prophecy, nowever, is founded upon experience and common sense, and is nothing more than the application of the past to the future. In a few years time, when the madness and wretch-edness of war are forgotten, when the great-er part of those who have lost in war, legs and arms, health and sons, have gone to their graves, the same scenes will be acted over again in the world. France, Spain, Russia cuse them of intentional cruelty and injusand America, will be upon us. The Catholics will watch their opportunity, and soon settle the question of Catholic emancipation.

To suppose that any nation can go on in the midst of foreign wars, denying common justice to seven millions of men, in the heart of the empire, awakened to their situation, and watching for the critical moment of redress, does, I confess, appear to me to be the height of extravagance. To foertell the consequence

tice ingrafted upon the manners of a people, when they find the law too strong for them the question of Catholic Emancipation. Mr. Smith, the author of this letter, was an emi-

the foremost scholars and the ablest writers of his 'ay. We commend the letter to the careful consideration of the thoughtful and reflecting of all parties and every creed:

Our government is called essentially Prot-Our government is called essentially Protestant; but if it be essentially Protestant in dience to acts of parliament, and a resistance in proteition of taxes, it should be essentially to those who are constitutionally proclaimed to be the enemies of the country. I have seen and heard of no instance, for this century and a half past, where the spiritual sover-eign has presumed to meddle with the affairs of the temporal sovereign. The Catholics deny him such power by the most solemn oaths which the wit of man can devise. In every war, the army and navy are full of olic officers and soldiers; and if their allegiance in temporal matters is unimpeachable and unimpeached, what matters to whom they choose to pay spiritual obedience, and to adopt as their guide in genuflexion and psalmody? Suppose these same Catholics were foolish enough to be governed by a set of Chinese moralists in their diet, this would be a third allegiance; and if they were regulated by Brahmins in their dress, this would be a fourth allegiance; and if they received the direction of the Patriarch of the Greek Church in educating their children, here is another allegiance; and as long as they fought and paid taxes, and kept clear of the quarter sessions and assizes, what matters how many fanciful supremacies and frivolous allegian ces they choose to manufacture or accumulate for themselves? * Mild and genteel people do not like the

idea of persecution, and are advocates for tol-

eration; but then they think it no act of in-tolerance to deprive Catholics of political

power. The history of this is, that all men secretly like to punish others for not being of years after, the Inames rose, and the people of the house were nearly drowned. Would the same opinion, with themselves, and that the same opinion is the only species of the same opinion is the only species of persecution, of which the improved feeling and advanced cultivation of the age will advanced outlivation of the age will advanced outlined to the age will be advanced outlined to mit. Fire and fagot, chains and stone walls, have been clamored away; nothing remains but to mortify a man's pride, and to limit his resources, and to set a mark upon him, by cutting him off from his fair share of political power. By this receipt, insolence is gratified, and humanity is not shocked. The gentlest Protestant can see, with dry eyes, Lord Stourion excluded from Parliament, though nament seems rather to return to, than to deviate from, the practice of our ancestors.—

* * * * *

We are the control of the sixteenth control of he would abominate the most distant idea of of the sixteenth century, and that he is as in-tolerant in religious matters as the state of manners existing in his age will permit. Is of a fellow-creature on account of his faith Are they any thing else but degrees and mod ifications of the same principle? The minds of these two men no more differ because they differ in their degrees of punishment, than their bodies differ, because one wore a doublet in the time of Mary, and the other wears cuse them of intentional cruelty and injustice; I am sure they are very many excel lent men who would be shocked if they could conceive themselves to be guilty of anything like cruelty: but they innocently gave a wrong name to the bad spirit which is with other lite with lowliness of heart; to fling down no man's altar, to runish no man's

if not, let them learn it by your vigilance and but what can be more flagrantly unjust to tion; by Neal, in his History of Puritans; firm resistance to every thing intolerant. Toleration will then become a habit and a practhe Catholics have not their Books of Mar-tyrs as well as the Protestants, take the following enumeration of some of their most learned and careful writers. The whole number of Catholics who have

suffered death in England for the exercise of the Roman Catholic religion since the

Henry VIII. Elizabeth James I.
Charles I. and
Commonwealth
Charles II. Total

Henry VIII. with a consumate impartiality burnt three Protestants and hanged four Cath olics for different errors in religion on the same day and same place. Elizabeth burnt two Dutch Anabaptists for some theological tenets, July 22, 1575, Fox the martyrologis vainly pleading with the queen in their favor In 1579, the same Protestant queen cut off the hand of Stubbs, the author of a tract against popish connection, of Singleton, the printer, and Page the disperser of the book. Camden saw it done. Warburton properly says it exceeds in craelty any thing done by Charles I. On 4th of June, Mr. Elias Thacker and Mr. John Capper, two ministers of the Brownist persuasion, were hanged at St. Ed-mundsbury, for dispersing books against the Common Prayer. With respect to the great part of the Catholic victims, the law was fully and literary executed; after being hanged up, they were cut down alive, dismembered, ripped up, and their bowels burnt before their faces; after which they were beheaded and quartered. The time employed in this butch-ery was very considerable, and in one in-

tance, lasted more than a half an hour.

The uncandid excuse for all this is, that the greater part of these men were put to death for political, not for religious crimes .-That is, a law is first passed making it high treason for a priest to exercise his function in England, and so, when he is caught and burnt, this is not religious persecution, but an offence against the State. We are, I hope all too busy to need any answer to such chil dish uncandid reasoning as this.

The fatal number of those who suffer capitally in the reign of Elizabeth, is stated by Dodd, in his Church History, to be one hundred and ninety-nine: further inquires made their number to be two hundred and four; fifteen of these were condemned for denying the queen's supremacy; one hun-dred and twenty-six for the exercise of priestly functions; and the others for being recon-ciled to the Cotholic faith, or for aiding and assisting priests. In this list, no person is included who was executed for any plot, real or imaginary, except eleven, who suffer ed for the pretended plot of Rheims; a plot which Dr. Milner justly observes, was so daring a forgery, that even Camden allows the sufferers to have been political victims. Besides these, mention is made in the same work of ninety Catholic priests, or laymen, who died in prison in the same reign—
"Adout the same time," he says, "I find
fifty gentlemen lying prisoners in York Castle; most of them perished there, of vermin, famine, hunger, thirst dirt, damp, fever, whipping, and broken hearts, the inseparable circumstance of prisons in those days .-These were every week, for a twelve-month together, dragged by main force to hear the established service performed in the castle chapel." The Catholics were frequently, during the reign of Elizabeth, tortured in the most dreadful manner. In order to extort answers from father Gampion, he was laid on the rack, and his limbs stretched a little, to show him, as the executioner termed it, what the rack was. He persisted in his refusal: then, for several darks the results of the hundred lives. Any person bring from beyond sea, selling Protestant books of worship, to forfeit one hundred lives. The New Disease which has made its appearance in New York, is called the pustule maligne. It is said to be a rare occurrence in this country. It is a "gangrenous inflamation of the skin, involving more or less deeply the sub-cutaneous areolar tissue."

Persons whose occupation brings them in contact with animals that have died from malignant diseases, are most lishle to be at the content with animals that have died from malignant diseases, are most lishle to be at the content with animals and the pustule of the skin, involving more or less deeply the sub-cutaneous areolar tissue."

It is very difficult to make the mass of manimals that have died from malignant diseases, are most lishle to be at the content with animals that have died from accurate the tother was. He persisted in his refusalist no man's altar, to runish no man's altar, to runish no man's altar, to runish no man's formand to point for fiction hundred livres. Any magistrate to the probable results of leaving a lighted out the probable results of leaving a lighted to hear the probable results of leaving a lighted to hear the probable results of leaving a lighted to hear the probable results of leaving a lighted to hear the probable results of leaving a lighted to hear the probable methor and the section of the sectio

by Laing, in his History of Scotland; by Penn, in his Life of Fox; and in Brandt's History Reformation in the Low Countries which furnishes many very terrible cases of the sufferings of the Anahaptists and Reconstrants. In 1560, the Parliament of otland decreed, at one and the same time the establishment of Calvinism, and the punishment of death against the ancient relipunisament of death against the ancient reli-gion: "With such indecent haste (says Robertson) did the very persons who had just escaped ecclesiastical tyranny, proceed to imitate their example." Nothing can be so absurd as to suppose, that in barbarous ages, the excesses were all committed by one religious party, and none by the other The Hugenois of France burnt churches, and hung priests wherever they found them. Froumenteau, one of their own writers, confesses, that in the single province of Dauphiny, they killed two hundred and twenty priests, and one hundred and twelve friars. In the Low Countries, wherever Vandemerk and Sonoi, lieutenants of the Prince of Or to death, and in cold blood, all the priests and religious they could lay their hands on The Protestant Servetus was put to death by the mildest of men, declared that he deserved to have his bowels pulled out, and his body torn to pieces. The last fires of persewhich were lighted in England, were the 11th of April, in the same year, Edward Weightman was burnt at Litchfield, by order of the Protestant 'Bishop of Litchfield and Coventry; and this man was, I believe, the on a misserable life in Newgate. Fuller, who wrote in the reign of Charles II., and was a zealous Church of England man, speaking of the burnings in question, says. "It may appear that God was well pleased

who, not content with retailating upon Protestants, deny the persecuting spirit of the Catholics, I would ask them what they think of the following code, drawn up by the French Catholics againsts the French Protestants and carried into execution for one bundred years, and as late as the year 1765, and not repealed till 1782?

"Any Protestant elegations are remained in the personal protestant in the protestant of the protes

"Any Protestant clergyman remaining in France three days, without coming to the Catholic worship, to be punished with death.
If a Protestant sends his son to a Protestant school-master for education, he is to forfeit who receives him, 50 livres. If they sent their children to any seminary abroad, they were to forfeit 2000 livres, and the child so sent, became incapable of possessing property in France. To celebrate Protestant worship, exposed the clergymen to a fine of 2800 livres. The fine to a Protestant for hearing it, was 1300 livres. If any Protestant denied the authority of the pope in France, his goods were seized for the first offence, and he was hanged for the second. If any Common Prayer-book, or book of Protestant worship be found in the possession of any Protestant, he shall forfeit 20 livres for the first offence, 40 livres for the second, and shall be imprisoned at pleasure

three months after their conviction, either to required by four magistrates, to abjure the realm, and if they did not depart, or departing returned, were to suffer death. All Prot estants were required, under the most tre mendous penalties, to swear that they con sidered the pope as the head of the church If they refused to take this oath, which might be tendered at pleasure by any two magis trates, they could not act as advocates, pro curers, or notaries public. Any Prote taking any office, civil or military, was compelled to abjure the Protestant religion; to declare his belief in the docurine of transub santiation, and to take the Roman Catholic sacrament within six months, under the pen-alty of 10,000 livres. Any person professing the Protestant religion, and educated in the same, was required, in six months after the age of sixteen, to declare the pope to be the head of the church; to declare his belief in transubstantiation, and that the invocation of saints was according to the doctrine of the Christian religion; failing this, he could not hold, possess, or inherit landed property; his lands were given, to the nearest Catholic re-lation. Many taxes were doubled upon the Protestants of Geneva, for denying the doctrine of the Trinity, as the Protestant General Geneva, for denying the doctrine of the Trinity, as the Protestant General Gener horse worth more than 100 livres, any Catholic magistrate might take it away, and search the house of the said Protestant for arms. Is not this a monstrous code of persecution? Is it any wonder, after reading by Protestants. Bartholomew Legate, an such a spirit of tyranny as here exhibited, Arian, was burnt by order of King James in that the tendencies of the Catholic religion Smithfield, on the 18th of March, 1612; on should be suspected, and that the cry of no Popery should be a rallying sign to every Protestant nation in Europe? * * Forgive gentle reader, and gentle elector, the trifling deception I have practised upon you. on who was burnt in England for This code is not a code made by French last person who was burnt in England for heresy. There was another condemned to the fire for the same heresy, but as pity was excited by the constancy of these sufferers, it was thought better to allow him to linger the most part; as it is set forth in Burns' retaining it sufficiently long to satisfy both lastice (1786); it was thought better to allow him to linger the most part; as it is set forth in Burns' retaining it sufficiently long to satisfy both lastice (1786); it was retained as the lastice of the most part; as it is set forth in Burns' retaining it sufficiently long to satisfy both lastice (1786); it was retained by French thereing, could not be sately borne; and to the burns, could not be sately borne; and to the first part of the same parts as it is set forth in Burns'. 'Justice' of 1780; it was acted upon in the beginning of the late king's reign, and was notorious through the whole of Europe, as at its cooling effect. the most atrocious system of persecution ever instituted by one religious sect against another. Of this code, Mr. Burke says, that with them."

another. Of this code, Mr. Burke says, that

there are, however, grievious faults on 'it is a truly barbarous system; where all both sides; and as there are a set of men, the paris are an outrage on the laws of hu-who, not content with retaliating upon Prot-

> cution will not do; it is unwise to make it because it can be so very easily, and so very justly retorted. The business is to forget and forgive, to kiss and be friends, and to say nothing of what has past, which is to the credit if that act can be avoided as in his case, reit of neither party. There have been atro-cious cruelties, and abominable acts of injus-tice on both sides.
>
> It is not worth while to contend who shed

plea for all religious cruelties; by such argu-ments the Catholics desended the massacre

the most blood, or whether (as Dr. Sturgess objects to Dr. Miller,) death by fire is worse than hanging or starving in prison. As far as England itself is concerned, the balance may be better preserved. Crnelties exercised upon the Irish go for nothing in English regsoning: but it were not uncandid and vex ations to consider Irish persecutions as part of the case, I firmly believe there have two Catholics put to death for religious causes in Great Britain for one Protestaut who has suffered; not that this proves much, because the Catholics have enjoyed the sovereign

NUMBER 24.

From the N. Y. Tribu Hydrophobia Misnamed

BY JOHN H. GRISCOM, M. D. Attending Physician at the New York Hospital. Edward Bransfield, aged 28, was brought to the Hospital about 2 P. M., on Monday the 14th of May, laboring under Hydro-

phobia.

* * The most distressing part of the malady is undoubtedly the difficulty and pain in swallowing, arising from sharp spasmodic action of the muscles concerned in the function, extending sometimes even to those of the neck and chest, and producing a feeling of alarming constriction of the organs of respiration, causing almost complete though temporary suffocation, and thus aggravating if not actually exciting the convulsions, with the more or less violent contortions and discoloration of the counteance, protrusion of the eye balls and other active and painful symptoms. It is a popular idea that all these are excited by the sight and even by the sound of water; and although an intense thirst almost universally co-exist, the friends and even the patient dread even the presence or sound of water, much more its approach to the lips, lest all these horrible symptoms should ensue. My investigations, simple as they are, throw light on these points, and it is hoped will show how relief may be extended in future in those most distressing symptoms—thirst and parched and burning throat—if the means thus pointed out are sufficiently, promptly and carefully attended to.

That the mere sound of water will not excite the paroxysm was proved in this case by the fact that the noise of a stream of water in a closet was continually within reach of his ears, to which he gave no heed whatever. Observing this, I then desired to try whether its actual taste, without swal-lowing, could not be safely borne; and to him and myself, at my direction he ejected it from his mouth, expressing gratification

not without some fear of producing a parox-ysm of pain and perhaps a convulsion. I sent for some ice, and with a little persuasion placed a small piece in his mouth, directing him to allow it simply to trickle down his throat as it melted, avoiding as before every effort at swallowing. A piece about the size of a thimble was first tried, the cooling effect of which was exceedingly grateful, and he willingly accepted a second piece. It was very difficult for him to avoid deglutions he did graced herves and the second piece. tion; he did succeed, however, and all the ice descended to the stomach as it melted drop by drop, demonstrating in the most of St. Bartholomew, and the burnings of Mary.

With such facts as these, the cry of perse-that the disease is improperly named. influence in the causation of the spasms and not a Hydro-phobia-a dread of water; it is rather a dread of swallowing, whether of lief may possibly be afforded in others by the administration of cooling and perhaps even more decidedly pulliative remedies.

The vital powers became gradually exhausted, until 94 o'clock on the 15th. 20 hours after admission, he breathed his last.

DIGNITY OF MANUAL LABOR-Why is it, I ask, that we call manual labor low, that we associate with the idea of meanness, and it? The great reason is, that in most countries so few intelligent people have been engaged in it. Once let cultivated men plough and dig, follow the commonest labors, and